

John Taylor *Gold* *Pickering* *Stow*
For the Benefit of Northampton Infirmary.

A SERMON,

OCCASIONED BY THE

SUPPLEMENTARY MILITIA ACT,

AND PREACHED IN

THE PARISH-CHURCHES

OF

BROCKHALL AND WATFORD.

By the Rev. THOMAS COLE,
CURATE OF WATFORD.

Pro aris, focisque certare.

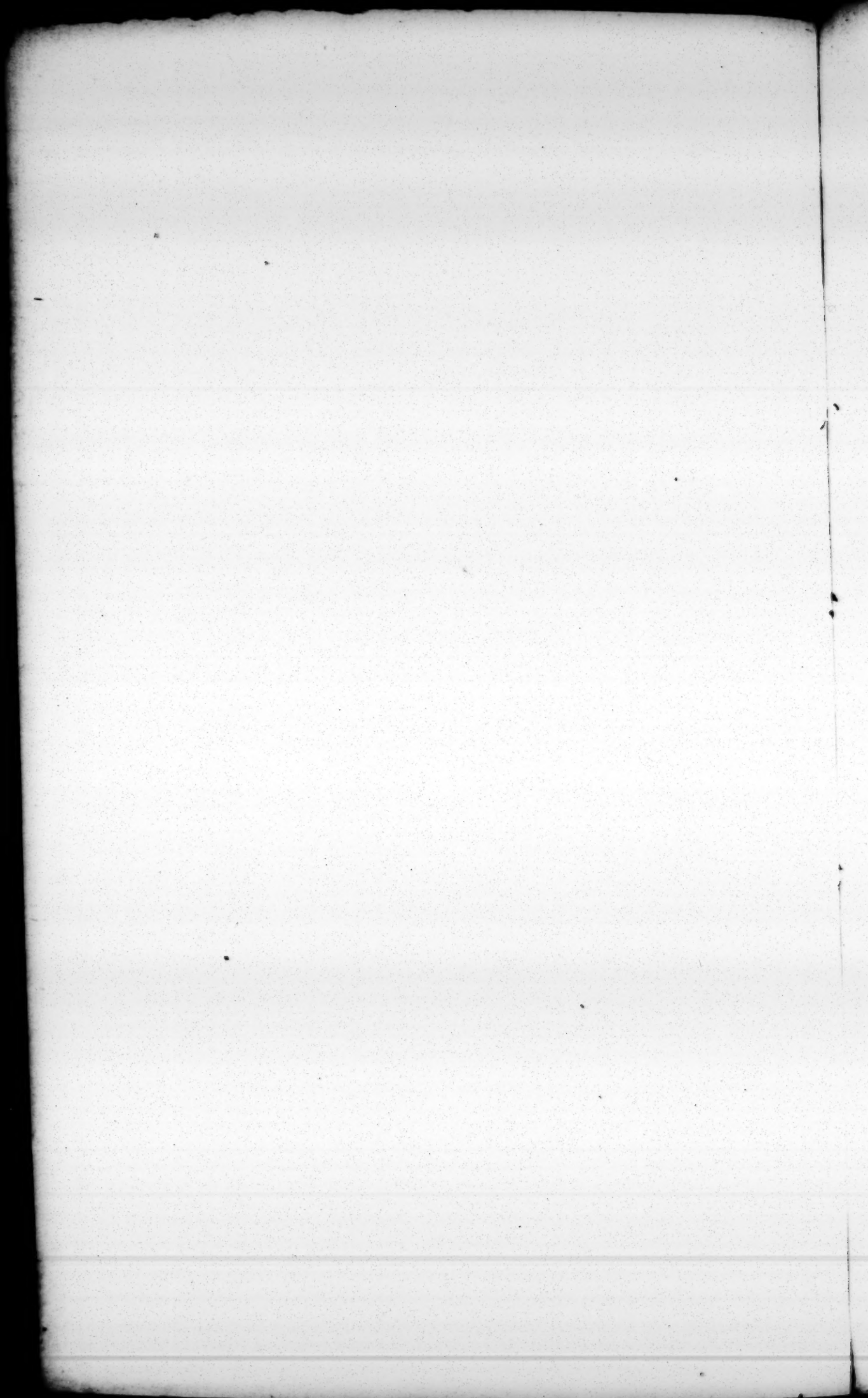
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M,DCC,XCVII.

[PRICE ONE SHILLING.]



TO THE
Northamptonshire YEOMANRY.

GENTLEMEN,

*WHEN I had been prevailed upon to publish this Sermon, my attention was naturally directed to the respectable body of Yeomanry in the county of Northampton, to whom it could with propriety be dedicated. That zeal and patriotic ardour which you have shewn in so nobly stepping forward as the defenders of your Country, and which forms the most prominent feature in the British character, suggested to me a wish to find in you the patrons of this small, though loyal production: especially since the sentiments and principles it inculcates are so congenial with those manifested by your loyalty, in becoming the guardians and protectors of our
happy*

happy Constitution. Presuming, therefore, in some degree, upon your approbation, I venture to lay it before the Public, and to subscribe myself, with much respect,

GENTLEMEN,

Your sincere friend,

And fellow-countryman,

THE AUTHOR.

DAVENTRY,

March 3d, 1797.

TO THE
R E A D E R.

HAD the Author merely consulted his own feelings, the following Sermon would never have been offered to the Public, as it was written not with the least design of publication, being the production of a few hours, and intended to inculcate, more immediately among his own parishioners, a spirit of unanimity, loyalty, and patriotism ; and to recommend an obedience to the Laws of the Realm.

That it was put to the press has been in compliance with the wishes of many respectable Gentlemen who think it calculated to do good. Should it have the smallest tendency to promote a more ardent love of Country, the Author will be highly gratified ; at the same time that he
would

would feel happy in being able to contribute to the support of those unfortunate persons who are the beneficiaries of that noble and benevolent Charity—NORTHAMPTON INFIRMARY.

Under these considerations, conscious that it has nothing to recommend it besides the sincerity of the sentiments it contains, and that it has no claim to the merit of a regular composition, the Author submits it to the candour of a generous Public.

S E R M O N,

Ec. Ec.

ROMANS, xi. 33.

O THE DEPTH OF THE RICHES, BOTH OF THE WISDOM
AND KNOWLEDGE OF GOD! HOW UNSEARCHABLE ARE
HIS JUDGMENTS, AND HIS WAYS PAST FINDING OUT!

IN the work of creation, in the govern-
ment of the universe, and in the plan of
redemption, the Divine wisdom and bene-
volence are clearly illustrated.

Those perfections and attributes of the
Almighty which are uniformly exercised for
the happiness of the human race, are infinite
and unlimited. Every thing that was, that
is, and is to be, in the whole compass of
existence, and in the whole measure of time,
cannot elude the reach of his wisdom and in-
timate knowledge. All the events that come
to pass through the divine agency of God are
undoubtedly the result of his justice and per-

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fect goodness. But against the benevolence of the Almighty, the introduction of evil into this system of the universe has been urged as an objection; and the fall of our first parents has been represented as militating against this amiable and distinguishing characteristic of the Deity.

If this great event be considered as one single independent circumstance, unconnected with any thing in the great œconomy of God, it perhaps will not easily be reconciled with human reason; but if we regard it as a link in that great chain which extends into eternity, and as displaying more gloriously the wisdom, power, and goodness of God, every objection ceases, and the stupendous work of man's redemption by the Lamb that was slain from the foundation of the world, exhibits such an illustrious dispensation of the Almighty, that could not have been effected had not the fall of our first parents taken place.

Though man fell from his primeval purity and happiness, that same benevolent Being which first called him into existence, pointed
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out a method to restore him to his favour. That sacred book which traces the origin of sin in this lower world, kindly directs us to the benign and healing hand which has power to pluck out the sting, and to infuse into the wounded bosom the sovereign balm of peace.

From this apparent impeachment of the wisdom and benevolence of God, infidels and atheists have dared to erect their ill-founded banners against the scripture account of fallen man ; and a bold and modern reformer, with sceptical arrogance*, has lately been levelling his poisonous, though futile attacks, against that sacred book of the revealed will of God, which is the source of present and future happiness to man. But in answer to this enemy of all religion, an able and judicious defence has been written by a person eminent for talents, and distinguished by learning and piety ; and as a corroborating proof of the assertion delivered by the Son of God himself, “ that *§ the gates of hell shall never prevail against his divine religion,*” this

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defender

* Paine's Age of Reason.

§ Matt. xvi. 18.

defender of Revelation has not only refuted every argument urged by that wicked son of *Belial*, but has shewn him to the world to be both a superficial reasoner as well as grossly ignorant of those very scriptures, the authenticity of which, with infidel boldness, he has dared to impeach.

The defence of Revelation to which I allude is "AN APOLOGY FOR THE BIBLE," written by the Bishop of Landaff. It is a book, which, for soundness of argument, for the extensive knowledge of the scriptures it proves the author to possess, and for the Christian candour and piety it uniformly breathes, is eminently entitled to the attention of every friend of religion ;—and even from the pulpit I shall not scruple to recommend it to every one who would rather build their happiness upon the immortal pillars of the sacred and infallible word of God, than upon the figments of false philosophy, or any foundation of man's invention.

In short, such is the excellent nature, and benevolent tendency of this publication, that it deserves to be in the hands of every well-wisher to the church ; for while it exhibits
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to the Christian the most solid defence of his principles, it will prove the best antidote against those specious, pernicious, and poisonous productions of the vain, evil-minded, and levelling philosophers of the present day.

This is an age dangerous to virtue and religion ; and it behoves all who wish to preserve a proper sense of God, and to discharge also their duty to men, to repel, as they would a serpent from their bosoms, all those insidious attempts which are too often made by wicked and designing men, to weaken not only our attachment to our present excellent Constitution, but also to weaken that obligation to virtue and integrity which is cemented by religion for the welfare, security, and happiness of mankind.

There are not wanting those, who, on every occasion, are ready, by their seditious intentions, to withdraw our attachment from our well - modelled Constitution, and to destroy, by their pernicious views, our loyalty and affection for the best of Kings——for a King who may be called the Father of his people, because the welfare and happiness of
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this kingdom is the uniform and governing principle of his reign.

The measures which have lately been adopted for the security and preservation of this Country are founded in necessity, and consequently justified by the exigence of the times. They are so far from being oppressive, that I persuade myself no man who coolly and dispassionately considers their nature, and the salutary end they were intended to promote, would for a moment hesitate to give his hearty and cordial assent to them : while every Lover of his Country will approve of them as proper, and wholly beneficial to the community at large, he will likewise regard them, from their temporary nature, as calculated for an advantage to the persons upon whom they are to operate.

I hope there is no one in this assembly, and I would wish to hope that there were no one in this Country who calls himself an Englishman, but what would step forward, (did his Country require him) to defend that Religion and that Country which are the well-boasted privileges of Englishmen.

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As a Minister of the Church, I feel it incumbent upon me, in my public official capacity, to defend that religion which is the established religion of the Country;—but though I respect my profession, yet I have also an interest as a private individual in defending that religion, upon which both the present and future happiness of man is founded.

Every one of you has the same interest in religion that every professional minister has—you owe the same duty to your God—your hopes of immortality are built upon the same solid foundation;—and it is from this divine source that you derive every assistance to support your virtuous endeavours amidst all the vicissitudes of this chequered life.

Under an impression of those sacred duties which our religion enjoins upon all, I am led to believe that no man, who possesses either the magnanimity of a patriot or the fortitude of a sincere Christian, would presume to counteract a measure evidently designed to secure us in the peaceable possession of our religion.

religion, and to protect our Country, and every thing that is dear to us.

Let no one, who calls himself a Christian, act so much beneath his character as to oppose, by any disorderly conduct, a measure which is set on foot purposely to defend his Country's cause, and the cause of Religion—that Country and that Religion which were our ancestors' boast—for which our noble fathers bled, and which your children hope to receive from you, as the best inheritance you can transmit to them.

See to what ruin and desolation the visionary principles of those misguided and half taught philosophers have reduced a neighbouring kingdom!—and if the influence of those principles were to gain ground in our favoured Isle, we may bid adieu to England's glory, and to England's happiness.

Let us then, with the loyalty of patriots, and the well-guided magnanimity of Christians, endeavour to discharge every duty which our Country and our God enjoin us to perform.

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I am now, I trust, speaking to Englishmen who feel for their Country's honour; and, as they love their fellow-creatures, their families, and their God, will glory in the defence of their Country, with whose prosperity all these endearing interests are connected.

If we cherish and give countenance to that system of false liberty which in France has brought thousands to the most cruel and barbarous deaths—which has introduced into that country the most unparalleled miseries,—and, under the pretext of giving *liberty* to its inhabitants, has at length reduced them to the most wretched slavery,—if we cherish these, instead of preserving the sacred privileges for which Englishmen have long been envied, we shall entail a curse upon our children and posterity.

If, by conduct repugnant to the measures of our Legislators, you encourage or wickedly abet those who are enemies to our Country and our Religion, with your hands you perhaps may prepare a poniard for the bosom of your children—you will give to the em-
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braces of assassins the persons of your wives and daughters, and cause the streams of *British blood* to flow, as did that of those unhappy victims of French liberty ;—you will contribute perhaps to the destruction of the *Noblest Bulwark* which, by the Providence of God, was ever erected amongst men,—the indignation of your day and posterity will fall upon your heads, and you will have accumulated a load of crime to answer for at the Bar of God.

Is it not the love of parent, wife, child, brother, friend, and fellow-creature, that call upon you to co-operate with the well-meant designs of Government, for the security and protection of these blessings ?

Is it not the love of truth, order, decency, peace, justice, property, law, religion, and God, that solicit your acquiescence in, and consent to, plans that are forming for the defence of all these British privileges ? If these are truths, (which I am persuaded every well-disposed mind will admit,) let us, with unanimity and Christian fortitude, perform one of the first duties of society, by
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approving ourselves lovers of our Country, defenders of our Religion and Laws—the guardians of our Prince's throne, and the protectors of our fellow-subjects.

Let us, as Men, as Christians, and as Britons, blush at the idea of dishonouring the patriotism of our ancestors by bringing a stain upon that Country and Constitution which they committed unimpaired to us. And in order to avoid this, I would recommend it to every fellow-countryman to behave in a peaceable, quiet, decent, and sober manner—in a manner which becomes every conscientious Christian and Englishman. As a friend to religion, good order, and peace, I would sincerely recommend to every one to shun the company of those, who, from a false notion of an arbitrary or oppressive measure being undertaking by our Government, seem to discover a disposition unfriendly to the peace and quiet of society. But, as it is a plan solely undertaken for the security of our privileges, and with a view of putting a speedy and honourable end to the War, every honest man, who is actuated

by a principle of public good, will readily concur in it.

As Englishmen, we are superior to those of other Countries ; and as Englishmen and Protestants, we have a motive to despise every unmanly, dishonest, and base action.

Let no one of you, then, mix with those who shew a turbulent and disorderly conduct, but spurn at the very mention of forming a faction ; and, as becomes sincere and patriotic Christians, discourage, as much as in your power, every riotous proceeding of an unprincipled and vicious rabble.

There are none but the vicious, the unprincipled, and the idle, that would assemble together for disorderly purposes ; and men of this description will not scruple to trample upon every thing that is sacred, virtuous, or honourable. With such men, and into such company, go not ; for whether you are in the capacity of *Servants, Labourers, or Tradesmen*, your character becomes suspected of disaffection to your Country—and when your conduct has given occasion to a charge of
such

such an odious nature, be assured that it will be difficult to redeem a fair reputation.

With such a stain, what recommendation have you to the patronage of your employers?—what security for your probity and integrity?—none!—but you perhaps will be shunned and despised by persons of respectability and worth, and being looked upon as of infamous character, you will at length become the *Pest of Society*. Besides, what advantage can arise from tumultuous rioting?—none! but it is frequently productive of infinite evils to society.

Look to that *Depopulated, Fallen, and Ruinous Country*, where the young, the honourable, and the aged, have been dragged under the axe!—and remember that it was a want of a proper sense of religion that laid the foundation for all those miseries which followed the Revolution there.

Yes! it was owing to this, and to the seditious harangues of their deluded philosophers, that an unprincipled and lawless rabble, by riotous proceedings, have desolated

lated the finest Country—have laid villages and towns in ashes ;—and from the most refined and polished people in the world, they have become the most cruel, barbarous, and despotic !

Can you look without horror towards those scenes of misery and bloodshed which have been committed by bands of murderers and robbers—by violators of female chastity, and plunderers of sacred property ?

The page of History will long be stained with the blackest catalogue of crimes that ever disgraced a nation ! Had the floodgates of hell been opened, and its wretched inhabitants convened under the *banners of iniquity*, a more horrible spectacle could not have been exhibited than what has been occasioned by the savage mobs of French equality !

Have they not plundered Churches, and thrown into ruins all the sacred edifices of religion ? Have they not robbed the widow and the orphan, and driven to misery and wretchedness the innocent and unprotected female ?

Widows

Widows are left to mourn the untimely end of their murdered husbands,—children, bereaved of the protecting hand of a father, or the fostering care of a tender mother, are reduced to beggary and want—compelled to wander from place to place, and, like miserable exiles, banished to seek for refuge in a foreign country !

Neither virtue, beauty, nor innocence, were the least security against the unbridled passions of these inhuman butchers, who have torn from their homes wives, daughters, and children, and, without distinction, have plunged into their unoffending bosoms the reeking dagger. Deaf to the cries of a parent, or the affectionate entreaties of a husband, these monsters in a *human* shape have dared to violate the sacred persons of beloved wives and amiable daughters, and with polluted hands have destroyed for ever the purest sources of domestic bliss.

Shall the virtue and gallant spirit of an Englishman slumber while he hears at a distance the authors of such miseries threaten to invade his Country ? Will not the feelings
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of a father, a husband, or a brother, be awakened in the bosom of every one who contemplates the sad and melancholy train of rapine, conflagration, and carnage, that has been perpetrated in France?

I call upon you, my fellow - countrymen, in the language of benevolence and patriotism, to perform a duty in which your Country and your God admonish you to engage.

While the murdered blood of parents, wives, children, brothers, and friends, cries aloud for vengeance upon the furious demagogues of the French Republic—and while *This Country*, with sentiments of lamentation, pathetically commiserates the sufferings of the unhappy victims of the Revolution—in the true spirit of patriotism *She* calls upon every individual to rally round the standard of *British Liberty*, to protect our property from the hands of robbers—to preserve our wives and daughters from the violation of monsters—to save our children from the daggers of assassins, and to defend our habita-
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tions from the ferocious incursions of wanton destroyers.

For the sake of your religion, your country, your laws, your King, and for humanity, tremble at the very thought of bringing on similar miseries in this Kingdom; and let the awful example of France induce every one of us to be unanimous in repelling the attacks of that system of enthusiastic liberty which, instead of giving happiness to a people, is only calculated to enslave them.

But—while I have been recalling to your consideration the memorable and dreadful consequences of the revolution of unhappy France—the diabolical acts of that **LEGION** of infernal spirits which has annihilated every principle of virtue, and destroyed all those tender sentiments which ennoble human nature—while I have endeavoured to represent to your view that **HYDRA** of iniquity which has stalked forth as an **HORRIBLE PHENOMENON** in the earth—which has been attempting to establish misery, anarchy, and confusion upon the ruins of order, peace, and happiness—which has burst the bands

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of religion—broken asunder the ties of every human obligation ; and, to fill up the measure of her atrocious system of barbarity, now wallows in the lowest gulph of brutal savageness ;—while I have brought to your painful recollection the mournful effects of doctrines enthusiastically propagated by a deluded people, erroneously pursuing after liberty ;—I am happy in beholding the *principles* of a system clothed in the specious garb of fraternal friendship, and once insinuating themselves into the minds of the unwary, now sinking into total neglect ; and held in as much abhorrence by my fellow-countrymen, as are those hordes of despotic tyrants, who have falsely styled themselves the friends of liberty and enlightened philosophers.

Yes ! I rejoice in witnessing a spirit of unanimity prevailing among all ranks and conditions of Britons. The sleeping virtue of England, jealous of her enviable distinction, now wakes to crush the enemies of her happy Constitution, and to give the solemn death-blow to the gasconading invaders of her glorious liberties. Never was patriotism,
honour,

honour, or magnanimity better displayed than in those true friends of their Country who are at this time, in all parts of England, stepping forward in her defence.

Animated by the sincerest principles of loyalty, we have seen the most respectable bodies of men, with voluntary intrepidity, incorporating themselves as the military guardians of the Kingdom;—and it is to the same principles of public spirit that England is indebted for the different CORPS OF YEOMANRY which now adorn and give security to her borders.

In bearing grateful testimony to the meritorious exertions of these invaluable friends of British liberty, I speak the sentiments of every faithful Englishman. But I am persuaded that those feelings which glow in the bosoms of honest Britons will be the best reward for the services you are rendering your country. I need not remind you that the sentiments which, in the present situation of affairs, seem to pervade the breasts of Englishmen, were the sentiments that animated your fathers in *their* glorious struggle for

liberty ;—but in the whole annals of History there is not to be found a *Cause*, to rouse the spirit and indignation of Britons, equal to that which now demands our efforts:

We have seen, however, a general emulation bursting forth, and actuating the minds of our Countrymen, whose distinguished situation precludes all cause of fear; and—were I to speak more locally, I must advert to those spirited persons of various ranks in my own County in whom I have had the pleasing satisfaction of seeing exemplified those principles which do honour to a British heart—I mean the DIVISION OF THE NORTHAMPTONSHIRE YEOMANRY.—It is the patriotic character of these, together with the other Yeomanry, and different loyal PHALANXES of which the Kingdom now can boast, that shall strike the enemy into terror, and restore to the world the blessings of Peace—it is in these that we may confide as our avengers and saviours—as the impregnable guardians of our Religion and Laws.

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The æra of Republican triumph and licentiousness will, I trust, soon be for ever closed, and upon her downfall, may virtue, religion, and *true* liberty be firmly established!

* “ If God be for us, who shall be able to prevail against us ?” And surely our God will go forth with us to victory, and appoint us his chosen instruments to punish an infidel and atheistical nation—a nation which has blasphemously invaded the prerogative of the *Most High*, and, as a part of her horrid system, has profanely set up HUMAN REASON as an omnipotent goddess, with a view of superseding the sacred dictates of Heaven.

While we go forth against such an enemy, our cause must inspire us with fortitude, and enable us firmly to rely on the protection of the Almighty in the defence of our holy religion.

Among the Patriots of the Kingdom, when our Religion and all that is valuable to us is threatened to be destroyed by an invading

* Rom. viii. 31.

vading foe, it behoves all to come forward for the preservation of their privileges ; and though the sacred functions attached to the Clerical Order may be thought by some a reason for dispensing with their services on this occasion, yet there are many *Clergymen* in the Kingdom, from the best of motives, have honourably enrolled themselves among the defenders of their country. May the *Banners* under which they go forth, with all our fellow - countrymen, be those of the **GREAT FOUNDER OF RELIGION**, and may the **CROSS OF CHRIST** triumph over our enemies, those infernal emissaries of the Prince of Darkness, and enable us to transmit to posterity the blessings of a free, a virtuous, and a happy Nation !

It will, I apprehend, at this period, be almost superfluous for me to remind you of our superiority as a Nation, since I am inclined to believe those who were once led to admire the new-fangled doctrines of modern France with a degree of enthusiasm, must have sickened at the recital of the effusion of human blood with which those barbarous monsters have been gorged. Should, however,

ever, any one *still* be disposed to expect a happier lot in consequence of the high-sounding words of liberty, fraternity, and equality, let me assure him that he will find himself most egregiously deceived. Many of those unhappy wretches who were the tools of the reigning faction, when *liberty* was the watch-word to acts of violence, and *terror* the order of the day, now mourn the fatal effects of their delusion, and curse the hour in which they were deprived of their virtuous *Monarch*.

They now wake only to witness fresh scenes of misery, and close their eyes in accumulated wretchedness.

Among what description of men are the advantages of that country to be discovered? Those who, in the higher ranks, formerly possessed property, have been plundered by a banditti of thieves—their goods have been confiscated to a lawless rabble of pretended legislators—and they themselves have been overwhelmed in the general ruin.

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Are the Poor raised to that happy state of equality which their abandoned leaders led them to hope for? Alas! too true it is, that the lives of these unfortunate persons are liable to be sacrificed at the *unhallowed shrine* of false liberty, and their complaints are frequently redressed by the magic charm of the lulling *Guillotine*. Is there any provision made in that country for worthy objects in distress? Do we hear of contributions for alleviating the sufferings and hardships of their fellow men? Is the genial hand of charity ready to diffuse its blessings among the sons of sorrow? No!—the virtue, the liberty, and the happiness of France are for ever fled, and as an awful example to the world, her glory is now sinking to rise no more!

It is to ENGLAND we must look for those sentiments of virtue, humanity, and compassion, which dignify the soul—and here permit me to call to your recollection those noble instances of charity, philanthropy, and liberality which the poor experienced from persons of the first respectability when a scarcity was apprehended---their wants
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were anticipated by all ranks, and the blessings of plenty were generally diffused.

This Country is eminently distinguished for charitable designs and benevolent institutions—and when any measure has been proposed likely to benefit the Poor, or any plan has been set on foot, whether originating from the State, or from a more private source, if it was calculated to administer relief to the *needy*, who has not beheld with pleasure and admiration the zeal with which it has been undertaken, and the liberality and steadiness with which it has been supported!

Those scenes of splendour and magnificence which formerly characterized the French Nation are now changed into a sable gloom. The order of nature appears inverted—domestic peace and public tranquillity are transformed into disorder and misery; and every object bears the melancholy marks of *Lamentation*, *Mourning*, and *Woe*. Were a true picture of that degenerated Nation to be represented to the view of a feeling Englishman, how would he lament over her calamities, when comparing

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her former greatness with her present ruined, distorted state !

O FRANCE ! FRANCE ! HOW ART THOU FALLEN ! Thou that wast a promoter of Science, an encourager of the Arts, and a splendid seat for the patrons of elegant Literature, now exhibitest nothing but wretchedness, sterility, and monstrous barbarity. Industry, which was the pride and support of the honest labourer and mechanic, neither meets with encouragement or patronage. The peaceful husbandman, whose occupation was to till the ground, has been forced from his rural employ to the din of War and the clash of Arms, to imbrue the crimsoned plains of battle with more human blood.—Or—should he survive to revisit what was once his home—alas, how changed ! His cottage destroyed—his friends no more—and his children—those dear pledges of his affection, who cheered him in prosperity, and consoled him in the hour of adversity—now only live in his disconsolate memory. Such are the effects of Republican fury ! Could you but penetrate into those gloomy recesses in which are buried
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the living remains of injured humanity, how would the compassionate heart revolt at the sight ! Immured within the walls of horrid prisons, you would there behold the sad victims of revolutionary phrenzy and mistaken liberty. Many of those, whose industry procured themselves and families all the comforts of life, are now pining in indigence and want—others, who were the possessors of affluence, or a genteel competency, are struggling in all the wretchedness of abject poverty—or lingering in the confines of the vilest dungeons—where the glorious lamp of day never sheds his beams—exposed to the pains of hunger—withheld from the soothing language of friendship—no kind visitor to cheer their dejected minds—no sympathetic voice to alleviate their affliction—and deprived of every hope save the last solemn one of death, they look to the silent grave, as a friendly refuge from the troubles of life.

Can you contemplate without the most pungent grief the deplorable situation of him who was once the fond husband, the kind father, and the respectful friend ?—Or, can you witness without the tenderest emotion

the unhappy state of her in whom were united all the endearing qualities of the affectionate wife, the tender mother, and the amiable companion; who, from the comforts of civil society and the social intercourse of friends, have been dragged into cruel confinement, and bereaved of every enjoyment for which alone life is valuable. And—while with an aching heart and tearful eye you commiserate these scenes of human calamity and unparalleled affliction—will not your bosoms exult with the warmest gratitude in being the inhabitants of *That favoured Country*—where the blessings of *genuine liberty, true religion, and real happiness*, are diffused among all ranks—and enjoyed by the humblest peasant, as well as the Monarch who sits on the Throne.

We of this Country, who possess a RELIGION and a CONSTITUTION so superior to our enemies, have nothing to fear in a time of danger, if we are actuated by the animating principles which the New Testament inculcates; and under the sacred BANNERS of our God, and the great
 Captain

Captain of our Salvation, our cause will triumph over the artful machinations of designing and unprincipled men. While we exemplify in our conduct the benign influence of the benevolent principles of the Gospel, and by our virtuous practice endeavour to defend our Religion and our Country, as *sacred Trusts* committed to us of God, we may rest assured that a BRITISH ARMY, and a BRITISH NAVY is, and must be, INVINCIBLE.

You will perceive that I have wandered widely from the subject upon which I at first set out; and have addressed you upon a topic which you probably did not expect. If I have deviated from the usual nature of a pulpit discourse—my attachment to my Country---my regard for the interest of our Religion, and my wishes for the peace and good order of society, will, I hope, plead my apology.

With this assurance, I have only further to remind you, that you are CHRISTIANS, PROTESTANTS, and BRITONS, and
that

that for the performance or the omission of those duties which belong to these respective characters, remember you must all answer at the righteous TRIBUNAL OF GOD.



